

# Ocean of Nectar

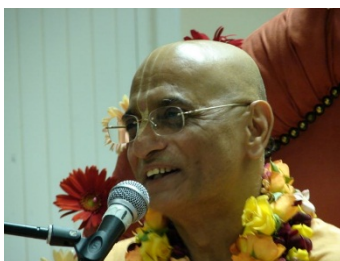
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1.

## **THE MEANING OF VYASA PUJA**

*Puja* means “worship”, and *Vyasa* or Srila Vyasadeva, is the complete and supreme authority on the Vedic literature. *Vyasa puja*, literally meaning “the worship of Vyasa,” refers to the worship of the genuine spiritual master, who is the ideal representative of Srila Vyasadeva, on the occasion of his appearance day.

The spiritual master is the representative of Srila Vyasadeva because he is distributing the nectar that Srila Vyasadeva churned out of the ocean of the Vedas. Veda means “knowledge” the knowledge of the Supreme Personality of Godhead. In Bhagavad Gita Krishna says, *Vedas ca sarvair aham eva vedych*: “By all the Vedas I am known” The ultimate objective of the Vedas is to reveal the identity of Krishna, the Supreme Personality of Godhead. And that Vedic revelation becomes manifest in the heart of the conditioned soul by the mercy of the spiritual master because he has been specially empowered by the Lord to bestow that mercy. That is why the spiritual master is the most worthy representative of Srila Vyasadeva, the original distributor of the Vedas.

*Om ajnana timirandhasya:* “We are born in the darkest ignorance.” Although we had eyes we couldn’t see. Whatever we saw was nothing but a reflection of reality-eternal, spiritual reality- and we mistook that reflection to be real. We were living in a world of dim reflections, and all our experiences were nothing but dreams. Our spiritual master opened our eyes with the torch of knowledge, the knowledge about the Supreme Personality of Godhead, who is the cause of all causes and the source of everything. *Tasmai sri-gurave namah:* “We offer our respectful obeisances to the lotus feet of that spiritual master.” Our self-surrender unto him out of heartfelt gratitude is our spontaneous worship of his lotus feet.

The spiritual master reveals transcendental knowledge within our hearts. Krishna’s identity is revealed. His transcendental pastimes are revealed, His eternal relationship with His associates is revealed, and we get a sublime taste of absolute knowledge and eternal bliss. He guides us to the spiritual sky and satisfies the deepest longings of the soul. This causes our heart to melt in the fire of gratitude and compels us to surrender completely unto his lotus feet. This offering of the self in spontaneous dedication is the true worship of the spiritual master, the Vyasa puja.

The Supreme Personality of Godhead, Krishna is sitting in everyone’s heart as the Supersoul, waiting for the living entity to turn toward Him and recognize Him as his dearest friend.

*Kona bhage kona jivera sraddha yadi haya:* “Out of sheer good fortune when someone turns his face toward Krishna and develops the faith that He is the Supreme Personality of Godhead.”... “*Tabe sei jiva sadhusanga je karaya:*”... then Krishna arranges for him to associate with the Sadhus, the devotees. “*Sadu-sanga haite haya sravana kirtana:* “In the association of the devotees, he hears about Krishna and gradually starts to comprehend His glories.” The association with the pure devotee enchants him, and he feels very much drawn toward the bona fide spiritual master. He feels as if his Guru has stolen his heart away. He can’t help but love him with all his heart and soul, and in that love he offers himself as the sacrifice at his lotus feet. As the external manifestation of the Supersoul, the genuine spiritual master appears before us so that we can see him with our material sense; but his form is not material, and he has nothing to do with the material nature. He appears here simply out of Krishna’s causeless mercy, the bona fide spiritual master becomes perceivable to our material senses, simply to spiritualize our hearts to become submerged in the ocean of transcendental bliss. He tells us, “Do not hesitate to depend on Krishna. Just surrender to Him and He’ll give you everything you need.”

Trusting the spiritual master, we surrender more and more, and as our surrender increases, we are increasingly drawn toward him. We renounce our material identity, and in return we achieve the highest benedictions: the rejuvenation of our lost relationship with the Supreme Self, Sri Krishna.

The external manifestation of the Supersoul, the bona fide spiritual master, takes us by

the hand and teaches us how to walk on the platform. Then, one day, just as he appeared to us out of Krishna's mercy, he disappears from our limited vision out of that same causeless mercy. Though no longer physically present, he watches how much we are surrendering ourselves to him. Silently, he says, "When I was with you, you used to say so eloquently how much you love me. Now is the time for you to prove your love for me. Real love flourishes in the fire of separation. Now, prove that your surrender to me was not impelled by material motives but inspired by love that fills the heart with resolute determination to follow my orders. Do not deceive yourself, thinking that I am gone. I instructed you not to trust your senses. So do not trust your senses, and think that I am gone. If you love me, then find out where I am; and thus you will attain to the kingdom of Krishna, Goloka Vrindavana.

"Do not deviate from following my instructions as they are. Do not try to concoct some meaning out of them simply to suit your need. Don't make my instructions a convenience for your sense gratification. Become free from the bondage of matter. Otherwise, how can you go back to Godhead? Unless you are totally surrendered, unconditionally, the gates to the spiritual sky will not be open for you. Krishna will judge you according to your submission to me, because I am His representative. Your scholarship or your expertise will not be of any use unless they are surrendered to Him, through me, with unalloyed devotion and intense dedication.

By Krishna's arrangement, I appeared before you in my physical form and made you aware that my instructions are nondifferent from me. In my instructions, I am unchanging and eternal. That is where you will find me. If you love me, then come associate with my instructions, embrace them with all sincerity, and make them your very existence. If you want to worship me, then let this be the standard. I do not need the flowers that are offered without love, nor the food that is prepared without devotion. I want your very self as an offering. And that is how you worship the representative of Srila Vyasadeva. This is the meaning of Vyasa puja."

*(The meaning of Vyasa puja written by HH Bhakti Charu Swami from Srila Prabhupada's Vyasa puja book 1981)*



2.

## SRILA PRABHUPADA APPRECIATION



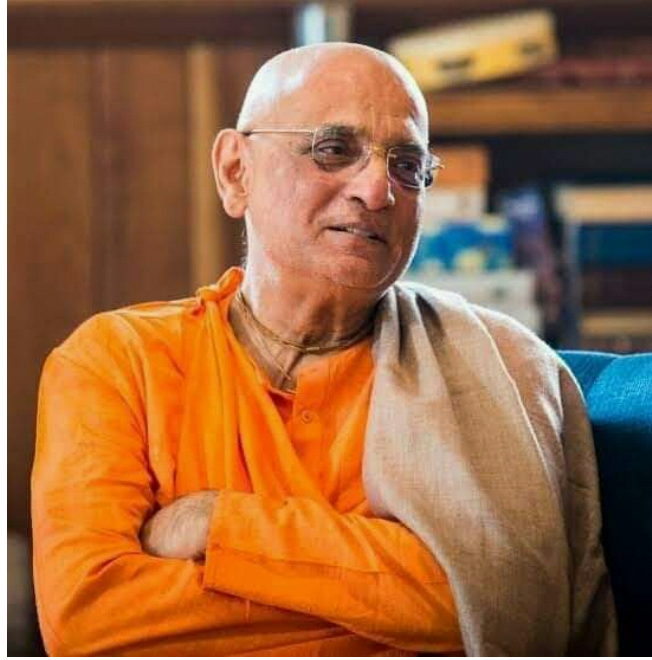
ISKCON that is propagating Krishna Consciousness is a personal movement. So personal relationships are naturally going to develop. Yes, devotees will develop relationships not only with their diksha Gurus and siksha Gurus but also with other devotees in the movement. One thing that we must be very very careful about is Srila Prabhupada's position in ISKCON. ISKCON's founder Acharya is Srila Prabhupada and as a founder Acharya, Srila Prabhupada is THE head or preeminent spiritual master or preeminent siksha Guru of ALL the devotees of ISKCON for ALL time. Not only in this generation but generation after generations. As long as ISKCON is there Srila Prabhupada will always be remembered as the founder Acharya, as the preeminent siksha Guru of all the devotees of ISKCON for all time. Therefore, it is very very important that everyone functions under the authority of Srila Prabhupada.

The Gurus in ISKCON are not Gurus in their own right but the Gurus of ISKCON are representing ISKCON and they should function as Srila Prabhupada's representatives. So this is how the whole structure of ISKCON will function effectively over a period of time. And yes devotees must have their relationship with their Gurus and their Gurus will represent Srila Prabhupada. And through their Gurus they will actually get Srila Prabhupada's teachings and become situated in Srila Prabhupada's ISKCON.

*(Talk given by HH Bhakti Charu Swami on "How can I stay connected to my Guru in a multi Guru society.")*

3.

### GURU MAHARAJA'S INSTRUCTIONS



Question: Guru Maharaja, there are two kinds of service *vapu seva* and *vani seva* so from listening to your lectures we serve you but how to get *vapu seva*? We don't meet you and if we meet then we don't get a chance to serve you.

HH Bhakti Charu Swami: Out of this two which one is more important?

Devotee: *Vani seva*

HH Bhakti Charu Swami: Good. So if you have the access to the *vani seva* then you have better service. Like this is the thing you see, *vani seva* is the ultimate *seva*. Like the Guru stays for some time, when he is also present on the planet, some devotees get the opportunity to serve him and many others don't. When he leaves the planet then there is no possibility of *vapu seva* but the *vani seva* is the real *seva* that is the real *seva*. Prabhupada said, he was addressing in a poetry, that sometimes as long as the opportunity of serving the *vapu* is there but when the Guru leaves the planet they will leave. Because they did not get the taste of *vani seva*. *Vani seva* is more important because even though the spiritual master is not present one can continue to serve him and through that service he actually shows his loyalty to his spiritual master.

*(Talk given by HH Bhakti Charu Swami on "How to serve Guru after his departure.")*

*(The content of this E-magazine was based on the writings and various talks by His Holiness Bhakti Charu Swami) (Compilation & editing by Hemavati Radhika dasi)*